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THE
Art of Iugling or
Legerdemaine.

VWherein is deciphered, all the
conueyances of Legerdemaine and Iug-
ling, how they are effected, & wher-
in they chiefly consist.

Cautions to beware of cheating
at Cardes and Dice.

The detection of the beggerly Art
of Alcumistry.

&

The sopperry of foolish cousoning Charmes.

All tending to mirth and recreation, especially
for those that desire to haue the insight and
pruiate practise thereof.

By S. R.

Quod non a testa capis, Inneterata sapis.

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solde by Samuel Rand, neere
Holborne-bridge. 1612.

THE Art of Juggling or

Logorhematics

Wherein is described, the

several ways of Juggling, and shewing
how they are effected, and what
instruments are used.

Containing also a Description
of the several Tricks.

The Description of the Juggling Art
of the Author.

The Juggling of the several Instruments.

According to the Art and Tradition of the
Jugglers, and the several
Instruments used.

By S. R.

Printed and Sold by J. Sturges, at the

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TO THE INGENIOVS GENTLE.

man, and my louing father, Mr.

WILLIAM BUBB.

T His short conceipt, that I haue writ of late,
To you kinde Father BUBB, I dedicate,
Not that I meane heereby (good sir) to teach,
For I confesse, your skills beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankfull * Bird that leaues one young behinde,
Ensamples me, to beare a thankfull minde:
Vnratefull be, that thanks can not repay
To him, that hath deseru'd it euery way:
Accept (kinde Sir) my loue, that being doone,
I aske no more, desire no other Boone.

Your Lo: sonne in all loue,

SA: RID.

The nature of this Bird is: that building her nest vnder the corner of houses (as the Swallow doth with vs) leaues euer behinde her for the owner of the house, one young one, in token of her thankfulnesse: and as I may say, for pawne of her rent.

TO HIS LOVING FRIEND AND

adopted Sonne Mr. SA: RID.

Most worthy sonne,

Your labour and obseruance heerein, with the gift of your first fruits, is both worthy commendations and acceptance: and to sherrish you further in this your discovery, I will giue an addition to your second treatise. So I leaue you to God: and belicue you, not a more louing friend then,

William Bubb. .



Here goeth a pretty Fa-
ble of the Moone: On a time she
earnestly besought her mother to
prouide her a garment, comely and
fit for her body: how can that bee
sweete daughter (quoth the mo-
ther) sith that your body neuer
keepest it selfe at one staye, nor at
one certaine estate, but changeth euery day in the month,
nay euery houre? The application heereof needes no in-
terpretation: Fantasie and foolery who can please? and de-
sire who can humour? no Cameliion changeth his coulour
as affection, nor any thing so variable a *Populus Chorus*
Fluminis.

I would with all my heart, euery Author that had done
no better then I haue, had done no worse: and it were to
be wished that some capricious Concocters, with
their desperate wits, were not so forward to discowell the
entrails of their own ouerweening, singular, infectious, &
pestiferous thoughts, as I knowe some.

But I cannot stand all day nosing of Candlestickes;
meane time beare with a plaine man: whatsoeuer I haue
now done, I hope no exception can be taken, it is for
your mirth and recreation (and I pray you to take it) for
such as will needes barme at the Moone, yell all their
hearts ake: Gentle and Gentlemens spirits, will take
all kindly that is kindly presen ted.

Tours in lone

S. R.



T H E
Art of Iugling or
Legerdemaine.



Heretofore we haue runne ouer the two
pestiferous carbuncles in the common-
wealth, the Egyptians and common
Canterers: the poore Canterers we haue
canualed meetely well, it now remaines
to procede where I left, and to goe for-
ward with that before I promised: St. Quintane be my
good speede, I know I haue runne thorow the hands of
many, censured of diuers, & girded at not of a few: But hu-
manity is enor willinger to loue then hate: curtesie much
so, warder to commend then dispraise: clemency infinitely
prouer to absolve then to rebdein. Is it not possible to find
sanery hearbs amōg nettles, roses among pyckles, berries
among bushes, marrow among bones, grain among stub-
ble, and a little corne among a great deale of chaffe: In
the rankest and strongest poplons, pure and sweet balmes
may be distilled, and some matter or other worthy to be
remembred may be embraced, whosoener is Autho.
There is nothing so exceeding foolish but hath bene de-
fended by some wise man, nor any thing so passing wise,
but hath bene confuted by somefole: But, St. Barnard
saw not all things, and the best cart may est soones over-
throw: That curld pate Rufus that goes about with Zoy-
lus to carpe and finde fault, must bring the Standard of
iudgement with him, and make wisdom the moderator
of his wit, otherwise they may be like to purchase to them-
selues

The Art of Iugling,

telues the worshipfull names of Dunces and Dottipoles.
Somuch by the way.

These kinde of people about an hundred yeares agoe, about the twentieth yeare of King Henry the eight, began to gather an heape, at the first heere about the Southerne parts, and this (as I am informed) and as I can gather, was their beginning.

Certaine Egyptians banished their cuntry (belike not for their good conditions) arrived heere in England, who being excellent in quaint trickes and deuises, not known heere at that time among vs, were esteemed and had in great admiration, for what with strangenesse of their attire and garments, together with their sleights and legerdemaines, they were spoke of farre and neere, insomuch that many of our English loyterers ioyned with them, and in time learned their craft and cosening. The speech which they vsed was the right Egyptian language, with whom our Englishmen conuersing with, at last learned their language. These people continuing about the cuntry in this fashion, practising their cosening art of fast and loose, and legerdemaines, purchased to themselves great credit among the cuntry people, and got much by Palmistry, and telling of fortunes: insomuch they pittifully coloned the poore cuntry girls, both of money, finer spones, and the best of their apparrell, as any good thing they could make, onely to heare their fortunes.

This Giles Hather (for so was his name) together with his whoze Kie Calot, in short space had following them a pretty traine, he teaching himselfe the liking of Egyptians, and she the Queene, ryding about the cuntry at their pleasures vncontrolled: at last about forty yeres after, when their knauery began to be espied, and that their cosonages were apparant to the world, (for they had continued neere thirty yeares after this manner, pilling and polling, and cosening the cuntry) it pleased the Court

or Legerdemaine.

cell to looke moze narrowly into their lines, and in a Parliament made in the first and second yeares of Phillip and Mary, there was a strict Statute made, that whosoever should transport any Egyptians into this Realme, should forfeit forty pounds: Whereupon, it was then enacted, that such fellows as tooke vpon them the name of Egyptians, aboue the age of fourteene, or that shall come ouer and be transported into England, or any other persons, and shall be seene in the company of vagabonds, calling themselves Egyptians, or counterfeiting, transforming, or disguising themselves by their apparrell, speech, or other behauiours like vnto Egyptians, and so shall continue, either at one or severall times, by the space of a month, they should be adjudged fellows, not allowed their books or Clergy. These Acts and Statutes now put forth, and come to their hearing, they deuise their bands and companies into diuers parts of the Realme: so you must imagine and know that they had aboue two hundred rogues and vagabonds in a Regiment: and although they went not altogether, yet would they not be aboue two or three miles one from the other, and now they dare no moze be knowne by the name of Egyptians, nor take any other name vpon them then poore people. But what a number were erected presently vpon this Statute, you would wonder: yet notwithstanding all would not preuaile: but still they wanted, as before vp and downe, and meeting once in a yeare at a place appointed: sometimes at the Devils arse in poake in Darbshires, and otherwhiles at Retblooks by Blackheath, or elswhere, as they agreed still at their meeting. When it pleased Queene Elizabeth to renew the Statute before mentioned, in the twentieth yeare of her happy raigne, endeavouring by all meanes possible to roote out this pestiferous people, but nothing could be done, you see vntill this day: they wander vp and downe in the name of Egyptians, cullouring their faces and fashioning their at-

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time and garment like unto them, yet if you aske what they are, they dare no other wise then say, they are Englishmen, and of such a shire, and so are forced to say contrary to that they pretend.

But to come a little nearer our purpose, these fellows seeing that no profit comes by wandring, but hazard of their lives, doe daily decrease and breake off their wonted society, and betake themselves many of them, some to be Pedlers, some Linkers, some Juglers, and some to one kinde of life or other, insomuch that Jugling is now become common, I meane the professors who make an occupation and profession of the same: which I must needs say, that some deserve commendation for the nimblenes and agility of their hands, and might be thought to performe as excellent things by their Legerdemaine, as any of your wilards, witches, or magicians whatsoever. For these kinde of people doe performe that in action, which the other do make shew of: and no doubt many when they heare of any rare exploit performed which cannot enter into their capacity, and is beyond their reach, straight they attribute it to be done by the Devill, and that they worke by some familiar spirit, when indeede it is nothing else but more illusion, coloning, and legerdemaine. For you haue many now adales, and also heretofore many writers haue bene abused, as well by untrue reports as by illusion and practises of confederacy, & legerdemaine, &c. Sometimes imputing to words that which resteth in nature, and sometimes to the nature of the thing that which proceedeth of fraud and deception of sight. But when these experiments growe to superstition and impiety, they are either to be forsaken as vaine, or denyed as false: howbeit, if these things be done for recreation and mirth, and not to the hurt of our neighbour, nor to the prophaning and abusing of Gods holy name: then sure they are neither impious nor altogether vnlawfull, though herein or hereby

or Legerdemaine.

hetherby a naturall thing be made to seeme supernaturall. And Gentlemen, if you will giue me pattenſe, I will lay open vnto you the right Art Juggling and Legerdemaine, in what point it both chiefly conſiſt: principally being ſorry that it thus falls out, to lay open the ſecrets of this miſtery to the hinderance of ſuch perſons men as liue thereby, whoſe doings herein are not onely tollerable, but greatly commendable, ſo they abuſe not the name of God, nor make the people to attribute vnto them his power, but alwayes acknowledge wherein the Art conſiſteth.

The true Art therefore of Juggling, conſiſteth in Legerdemaine: that is, the nimble conueyance and right dexterity of the hand, the which is perſormed diuers waies, eſpecially theſe: The firſt and principlall conſiſteth in hiding & conueying of balls: The ſecond in alteration of money: The third in ſuffling of Cards: and he that is expert in theſe, may ſhew many ſeaſes, and much pleaſure. There are diuers and rare experiments to be ſholuue by confederacy, either private or publick, all which in place conuenient, ſhall be ſpoken of. And ſo much as I profeſſe rather to diſcouer then teach theſe miſteries: It ſhall ſuffice to ſignifie vnto you, that the endeavour and drift of Jugglers, is onely to abuſe mens eyes and iudgements: now then my meaning is in wordes as plaine as I can, to ſhew ſome proper tricks of that Art, whereof ſome are pleaſant & delectable, other ſome dreadfull & deſperate, and all but mere deluſions, and counterfeited actions, as you ſhall ſome ſee by one obſeruation of euery knocke by me hereafter deciphered: And firſt in order I will begin with the playes and deuices of the ball, which are many: I

will touch onely but a few, and as in this ſo in all the reſt I will runne over ſlightly, yet as plaine as I can.

Notes

The Art of Juggling,

Notes and obseruations to be marked of such as
desire to practise Legerdemaine.

Remember that a Jugler must set a good face vppon
that matter he goeth about, for a good grace and car-
riage is very requisite to make the art more authentick.

Your leates and trickes then must be nimble, cleanly,
and swiftly done, and conveyed so as the eyes of the be-
holders may not discerne or perceane the trickes, for if you
be a bungler, you both shame your selfe, and make the
Art you goe about to be perceaied and knowne, and so
bryng it into discredit.

Wherefore vs and errorise makes a man ready. Vfus
promptos facit, and by that meanes your leates being
cunningly handled, you shall deceaue both the eye, the
hand, and the eare: for often times it will fall out in this
arte, and deuises Deceptio visus, Deceptio tactus, et De-
ceptio Auditus.

Note also that you must haue none of your Crinckets
wanting, least you be put to a non plus: besides it behoou-
eth you to be mindefull whereinabout you goe in euery
trick, least you mistake, and so discredit the arte.

You must also haue your words of Arte, certaine strange
words, that it may not onely breed the more admiration
to the people, but to leade away the eie from espying the
manner of your conuayance, while you may induce the
minde, to conceiue, and suppose that you deale with Spi-
rits: and such kinde of sentences, and od speeches, are vsed
in diuers manners, fitting and correspondent to the action
and leates that you goe about. As Hey Fortuna, furia,
nunquam, Credo, passe passe, when come you Wirrah: or
this way: hey Jack come aloft for thy masters aduantage,
passe and be gone, or other wise: as Ailif, Casil, zaze, Hit,
metmeltat, Saturnus, Iupiter, Mars, Sol, Venus, Mercurie,
Luna ?

or Legerdemaine.

Luna?; thus: Drocti, Micocti, et Senarocti, Velu barocti, Asmarocti, Ronnsce, Faronnsee, hey passe passe: many such observations to this arte, are necessary, without which all the rest, are little to the purpose.

Feates of Legerdemaine vsed with the Balls, with one or more.

Concerning the Ball, the playes and deuises thereof are infinite: insomuch, as if you can vse them wel, you may shew an hundred feates, but whether you seeme to throw the Ball into the ayre, or into your mouth, or into your left hand, or as you list, it must be kept still in your right hand: if you practise first with the leaden bullet, you shall the sooner, and better do it with balls of Coyne: the first place at your first learning, where you are to be slow a great ball, is in the palme of your hand, with your ring finger, but a small ball is to be placed with your thumb betwixt your ring finger and middle finger: then are you to practise to do it betwixt your other fingers, then betwixt the fore finger & the thumb, with the fore finger & middle finger ioyntly, and therein is the greatest and the strangest concealing the web. Lastly the same small ball is to be practised in the palme of your hand, and so by vse, you shall not only seeme to put any ball forth you, and yet retaine it in your hand, but you shall keepe slower or faster, as cleerly and certaine as one, this being first learned and sleight attained vnto, you shall woeke wonderfull feates: as for example.

Note for this feate you must haue slower boxes made in the manner of extinguishers that are made to put out candles, but as big againe: but so want of them, you may take small candlesticks, or salt seller covers, or some such like.

Lay these or slower balls before you, and as many boxes or small candlesticks &c, then shall teach to put one ball

into

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into your left hand, and therewithall seeme to holde the same fast. Then take one of the bores &c. or any other thing (hauing a hollow soote, and being great) and seeme to put the ball which is thought to be in your left hand underneath the same, and so vnder the other candlesticks, Bores &c. seeme to bestow the other balls, and all this while the beholders will suppose each ball to be vnder each bor, or candlestick &c. this done, vse some charme or forme of words (before set downe) as hey Fortuna. furie nunquam credo, passe passe: then take vp the candlestick with one hand and blow, saying thats gone you see: and so likewise looke vnder each candlestick with like grace and words (for you must remember to carry a good grace and face on the matter) and the beholders will wonder where they are become: But if you in lifting vp the candlesticks with your right hand leaue all those three or fouer balls vnder one of them (as by vs you may easily doe) hauing turned them all downe into your hand and holding them fast with your little, and ring finger) and take the bor or candlestick &c. with your other fingers and cast the balls vp into the hollowes thereof (for so they will not roole so soone away) the standers by will be much astonished, but it will seeme wonderfull strange, if also in shewing how there remaineth nothing vnder an other of the said candlesticks taken vp with your left hand you leaue behinde you a great ball, or any other thing, the miracle will be the greater. For first, they will thinke you haue pulled away all the balls by miracle, then that you haue brought them againe by like meanes, and they neither thinke, or looke that any other thing remaineth behinde vnder any of them, and therefore after many other feates you returne to your candlesticks, remembering where you left the great ball, and in no wise touch the same, but hauing another great ball about you, seems to bestow the same in manner and forme as before vnder

or *Legerdemaine*.

Under a candlestick which standeth farthest from that where the ball lyeth, and when you shall with words and charmes seeme to conuey the same ball from under the same box or candlestick &c. (and after ward bring it under the box &c. which you touched not) it will (I say) seeme wonderfull strange.

To make a little Ball swell in your hand till it be very great.

TAke a very great ball in your left hand, or three indifferent big balls, and shewing one or three little balls, seem to put them into your said left hand, concealing (as you may well do) the other balls which were there before: Then use charmes, and words, and make them seeme to swell, and open your hand &c. This play is to be varied an hundred waies, for as you finde them all under the box or candlestick, so may you goe to a stander by, and take off his hat or cap and shew the balls to be there, by conueying them therein as you turne the bottome upward, These things to them that know them are counted ridiculous, but to these that are ignorant they are maruelous.

To consume, (or rather conuay) one or many Balls into nothing.

If you take a ball or more, and seeme to put it into your other hand, and whilst you use charming words, you conuey them out of your right hand into your lap, it will seeme strange, for when you open your left hand, immediately the sharpest lookers on will say, it is in your other hand, which also then you may open, and when they see nothing there, they are greatly overtaken.

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An other pretty feat with Balls.

The foure Balls, one of the which keep betwene your fore-finger and your middle, laying the other three upon the table, then take up one and put it into your left hand, and afterward take up another, and conuaying it and the other betwene your fingers into your left hand, taking up the third and seeming to cast it from you into the ayre, or into your mouth, or else where you please, vsing some words or charmes as before: the standers by when you aske them how many you haue in your hand, will iudge there are no more then two, which when you open your hand they shall see how they are deluded. But I will leaue to speake of the ball any more, for herein I might hold you all day, and yet shall I not be able to teach you the vse of it, nor scarcely to vnderstand what I meane or write, concerning it, vnlesse you haue had some sight thereof heretofore by demonstration: and alwaies remember that the right hand be kept open and straight, only keeps the palme from view: and therefore I will end with this miracle.

A feat, tending chiefly to laughter and mirth.

Lay one ball vpon your shoulder, an other on your arme, and the third on the table: which because it is round and will not easily lye vpon the point of your knife, you must bid a stander by, lay it thereon, saying, that you meane to cast all these three Balls into your mouth at once: and holding a knife as a penne in your hand, when he is laying vpon the point of your knife, you may easily with the hilt rap him on the fingers, for the other matter will be hard to doe.

And thus much of the Balls. To come to the second
prin.

or Legerdemaine.

principall part of Legerdemaine, which is conuayance of money, wherein by the way obserue that the money must not be of too small nor too great a circumference, least either, it hinder the conuayance.

Of conueyance of money.

The coueying of money is not much inferiour to the Ball, but much easier to doe: The principall place to keepe a peece of money in, is the palme of your hand: The best peece to keepe, is a testoz, but with exercise all will be alike, except the money be very small, and then it must be kept betwene the fingers, and almost at the fingers end, where as the ball is to be kept, and below neere to the palme.

To conuey money out of one hand into the other, by Legerdemaine.

First you must hold open your right hand and lay therein a testoz or counter, and then lay thereupon the top of your long left finger, and vse words ec. and upon the sudden slip your right hand from your finger, wherewith you held downe the testoz, and bending your hand a very little, you shall retaine the testoz therein, and sodainely (I say) drawing your right hand thorough your left, you shall seeme to haue left the testoz there, especially when you shut in due time your left hand, which that it may more plainly appeare to be truly done, you may take a knife and seeme to knocke against it, so as it shall make a great sound: but instead of knocking the peece in the left hand (where none is) you shall hold the point of the knife fast with the left hand, and knocke against the testoz held in the other hand, and it will be thought to hit against the money in the left hand: then vse words, and open the hand,

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and when nothing is scene, it will be wondred at, how the testoz was remoued.

To conuert or transubstantiat money into Counters, or Counters into money.

An other way to deceaue the lookers on, is to doe as before with a testoz, and keeping a Counter in the palme of your left hand, secretly to seeme to put the testoz thereinto, which being retained still in the right hand, when the left hand is opened, the testoz will seeme to be transubstantiated into a counter.

To put one Testor into one hand, and another into an other hand, and with words to bring them together.

He that hath once attayned to the facility of reteyning one peece of money in his right hand, may shew an hundred pleasant conceits by that meanes, and may reserue two or three aswell as one: and loe, then may you seeme to put one peece into your left hand, and retaining it still in your right hand, you may together therewith take up another like peece, and so with words seeme to bring both peeces together.

To put one testor into a strangers hand and another in your owne hand, and to conuay both into the strangers hand with words.

Take two testozs euently set together, and put the same in stead of one testoz into a strangers hand: And then making as though you put one testoz into your left hand, with words you shall make it seeme that you conuey the testoz in your hand into the strangers hand: for when

or Legerdemaine.

When you open your said left hand, there shall be nothing scene: and he opening his hand, shall finde two where he thought was but one. By this deuise I say an hundred conceits may be shewed.

To throwe a peece of money away, and to finde it againe where you please.

You may with the middle and ring finger of the right hand, conuey a testoz into the palme of the same hand, and seeming to cast it away, keepe it still, which with confederacy will seeme strange: to wit, when you finde it againe, where another hath bestowed the very like peece. But these things without exercise cannot be done, and therefore I will proceede to shew things to be brought to passe by money, with lesse difficulty, and yet as strange as the rest, which being unknowne, are maruelously commended, but being knowne, are derided and nothing at all regarded.

To make a testoz or a groat, leap out of a potte, or run along vpon a table with words.

You shall see a Jugler take a testoz or groate & throwe it into a pot, or lay it on the inmost of the table, and with enchanting words cause the same to leape out of the pot, or run towards him, or from him towards alongest the table, which will seeme miraculous, until that you know that it is done with a long black haire of a womans head, fastned to the bym of a great by meanes of a little hole driuen through the same with a spanish needle: in like sort you may vse a knife or any other small thing. But if you would haue it to goe from you, you must haue a confederate by which meanes all Juggling is greased, and amended. This seate is the stranger if it be done by night, a

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candle placed betwene the lookers on and the Iugler: for by that meanes the eyght is hindered from deseruing the concept.

A very pretty trick to make a groate or a testor to sinck thorow a table, and to vanish out of a hand kercheife very strangely.

A Iugler sometimes will borrow a groate or a testor, and marke it before you, and seeme to put the same into a hand kercheife, and winde it so that you may the better see and feele it: then will he take you the handkercheif and bid you feele whether the groate be there or no: And he will also requyre you to put the same vnder a candlestick or some such thing: then will he send for a Bason and holding the same vnder the boord right against the candlestick will vsen certain wordes of enchantments, and in short space you shall here the groat fall into a bason: this done, one takes of the candlestick and the Iugler taketh the handkercheife by the tassel, and shaketh it: but the money is gone, which seemeth as strange as any feat what soeuer: but being knowne, the miracle is turned into a bable, for it is nothing but to sowe a counter into the corner of a handkercher finely couered with a peece of linnen little bigger then the counter, which corner you must conuey in beede of the groat deliuered vnto you, into the middle of your handkercheife, leauing the other eyther in your hand or lappe, which afterwards you must seeme to pull through the boord, letting it fall into a bason.

To conuey one shilling being in one hand into an other, holding your armes abroad
like to a roode.

Euermore it is necessary to mingle some merry toys among your graue miracles, as in this case of money:
Take

or Legerdemaine.

Take a shilling in each hand, and holding your armes abroad, to lay a wager that you will put them both into one hand without bringing them any whit nether together: the wager being layde, hold your armes abroad like a roade, and turning about with your body, lay the shilling out of one of your hands vpon the table, and turning to the other side take it vp with the other hand, and so you shall winne your wager.

Of Cardes and Dice, with good cautious how to auoyde cosenage therein: speciall rules to conuey and handle the cardes, and the manner and order how to accomplish all difficult, & strange castings wrought with cardes.

Having bestowed some wast money amonge you, I will set you to Cardes, and Dice: A coppie of honest friends that dyuine both in a yoke together, which haue bin the ouerthrow, of many a hundred in this Realme, and these are not the lightest matters wherevpon Juglers worke vpon, and shew their leates. By which kinde of Jugling, a great number haue Jugled away, not only their money, but also their landes, their health, their time, and their honestie: I dare not (as I could) shew the lewde Jugling that cheaters practise, least it minister some offence, to the well disposed: to the simple hurt and losse, and to the wicked occasion of euill doing. But by the way I will a little speake of dice, and the vse of them, as cameats, rather to let you take heede of their cosenings, then to giue you light to follow their doings: Non ad imitandum sed ad euitandum.

First, you must know a Langret, which is a die that simple men haue seldom heard of, but often seene to their cost, and this is a well fauoured die, and seemeth good and square, yet is it forged longer, vpon the Cater, and
Trea,

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Trea, then any other way: And therefore it is called a Laugret. Such he also cal'd bard Cater treas, because commonly, the longer end will of his stone way drawe doleward, and turne by to the die, Dile, saimke, Deure or Ace. The principall vse of them is at Nouum, for so longe a paire of Bard cater treas be walking on the board, so longe can ye not cast five, nor nine, vnles it be by greate chance, that the roughnes of the table, or some other stoppe force them to stay, and runne against their kinder: without Cater treas, ye know that five or nine can neuer come.

But you will say by this reason, he that hath the first dice, is like alwaies to stripp, and rob all the table about. To helpe this, there must be for that purpose, an odde Die, called a flat Cater trea ready at hand, and no other number, for graunting the trea and Cater be alwaies vpon the one Die, then is there no chance vpon the other Die, but may serue to make five or nine, & cast sooth, & losse all. But now to shew you what shifts they haue to bring the flat die in and out, which is a lolly cunning property of Iugling, with them called forsting: the which is nothing else but a slight, to carry easily within the hand, as often as the lister list: so that when either he or his partner shall cast the dice, the flat comes not abroad, till he hath made a great hand and won as much as him listeth: otherwise the flat is euer one, vnlesse at few times vpon purpose he suffer the silly soules to cast in a hand or two, to giue them courage to continue the play, and liue in hope of winning.

These things I know seeme very strange to the simple, and as yet cannot linke into their byaine, how a man may carry so many dice in one hand, and chop and change them so often, and neuer be espied: so as before I tolde you, Iuglers conueyance seemeth to excede the compass of reason: till you know the feat: but what is it that vse
and

or Lege rdemaine.

and labour ouercometh not. To sayt finely and readily and with the same hand to tell money to and fro, is a thing hardly learned, and asketh a bold spirit and long experience, though it be one of the first the Cheater learneth.

What should I speak any more of false dice, of fullons, high-men, lowe-men, gourds, and bzilled dice, grauters, denies, and contraries, all which haue his sundry vles: but it is not my meaning to stand on this subiect: I would rather vse my pen, and spend my time, to dissuade and perswade all gamesters, to beware not onely with what dice, but with what company and where they exercise gaming: and be well assured Gentlemen that all the friendly entertainment you shall finde amongst them is for no other end, but to perswade you to play, and thereby to breede your great losse, if not altogether your vndoing.

Wherefore utterly forbear to hazard any thing at dice, and liue in doubt and suspicion of cheating, wheresoever you play (vntles you know your company very well) for the contagion of cheating, is now growne so vniuersall, that they swarme in every quarter: and therefore you cannot be in safety, vntles you shunne the company of such altogether.

To leaue Dice and returne to Cardes, wherein is as much falsehood and colering as in Dice: I will therefore disclose as much in one as in the other, for I would not giue a point to choose, which of them is the better, or rather the worse, for there is such a slight in shuffling and sorting of the Cardes, that play at what game you will, all is lost before hand, but if there be a confederate: either of the players or standers by, the mischief can not be auoided.

Beware therefore when you play among strangers of him that seemes simple or drunken, for vnder their habit
the

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the most speciall cosoners are presented, and while you thinke by their simplicitie and imperfections to beguile them, (and thereof perchance are perswaded by their confederates) your very friends as you thinke, you your selfe will be most of all overtaken.

Beware also of setters by, and lookers on: and namely on them that be on your side: for whilst they looke on your game without suspition, they discover it by signes to your aduersaries, with whome they bet, and yet are they confederates, whereof me thinks this one above the rest proceedeth from a fine inuention.

A trick by confederacy at Cardes.

A Gamester, after he had bene often times bitten by Cheatores, and after much losse, grew very suspitious in his play, so that he would not suffer any of the setters by to be play to his game, for this the Cheatores deuised a new shift, that a woman should sit close by him, and by the swift and slowe drawing of her needle, giue a token to the Cheator what was the Cosens game.

Other helpes there be, as to set y Cosen vpon the bench, with a great Looking-glasse behinde him on the wall, wherein the Cheator may alwaies see what Cardes he hath in his hand, So that a few ensamples instead of many that might be rehearsed, this one conclusion may be gathered, that whosoever is giuen to play, and once setteth amongst them, it is great ods but that he shall rise a looser.

But many there be that lide so continently, that nothing can perswade them to put a penny in aduventure, and some againe are so vnskillfull that lacke of cunning setteth them to forbear play: but yet hard it is for any man to fall into their company, but they will make him scoope at one game or other: and for this purpose, their first drift and intent is to seeke, by al meanes possible to vnderstand his nature, and whersunto he is most inclined: if they finde

or *Legerdemaine.*

And that he taketh pleasure in the company of women, they seek they to strike him, at the Sacking law: (as they tearme it) and take this alwaies for a rule, that all the Bandes in the country be of the Cheaters familiar acquaintance.

Therefore it is not very hard for them at all times to provide for their amorous Cosen, a lewd lecherous Lady to keepe him loving company: then fall they to banquetting, and carrolsing and hunting of Tauerne, and much is the cost that this silly Cosen shall be at in Jewels and apparrell, otherwise he shall not once get a grant to have a kisse of his mistresses lips: and ever in middle of their conference, she layeth in this reason, for her sake to put in twenty or thirty crownes in adventure at Cardes or Dice: you know not (quoth she) what may be a womans lucke: if he refuse it, Lord how unkindely she takes the matter, and cannot be reconciled with lesse then a gowne or a kittle of like.

But now if these Cheaters perceave that he esteemeth no bzuised ware, but is enamored with virginity, they haue all he cast within an houres warning, to make Ione Siluerpin as good a maide as if she had neuer come to the Newes: but to let these things passe, for offending of chaste eares, whose displeasure I would not incurre, for all the cheates these gamesters get in a whole yeare. But to our purpose.

There are two sorts of vsing the Cards, the one is in playing (with one or more) games, as Primero, Trunpe, Saunte, Decoye, &c.

The other vse of Cardes is to shew seates of *Legerdemaine.*

Concerning the first, if it be vsed for recreation and not to the prophaning of Gods holy name, nor hurt of our brethren and neighbors, they are to be tollerated: but now (more is the pittie) they are not vsed in that fashion as they should be, but much hurt oft times ariseth thereof.

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Primero now as it is in great vse, so is there much de-
ceite in it, some play vpon the pick, some pinch the
cardes priuily with their nailes, some turne vp the cor-
ners, some marke them with fine spots of Inck, Iemie
there be that tranell into Spaine and into Italie to learne
fine tricks and quaint conueyances, at cardes and retorne
home, and winne much money with them here in Eng-
land, vnt yet at the last they are still over-reached by some
fine wittes that deuise new sleights here at home.

At Trumpe, Saunte, and such other like games, cutting
at the nick, is a great aduantage, so is cutting by Bum-
carde, finely vnder oꝝ ouer: stealing the stock oꝝ the dis-
carded Cardes.

At Decoye they drawe twentie hands together and
play all vpon assurance when to winne oꝝ loose, other
helpes there be as I haue before set downe, with a look-
ing glasse and confederacy: all which and such like, tende
to cosoning and hurt of our brother: But we will proceed
with the other vse of Cardes, which tendeth to mirth and
recreation of minde and which in themselves simply is no
hurt, vnles they are abused. In shewing seals & Iugling
with cardes the principall poynt consisteth in thuffling
them nimble, and alwaies keeping one certen carde either
in the bottom oꝝ in some knowne place of the stock, foure
oꝝ five cardes from it, hereby you shall seeme to worke
wonders, soꝝ it will be easie soꝝ you to see oꝝ espie one,
which though you be perceiued to doe, it will not be
suspacted, if you shuffle them well afterwards, and this
note I must giue you, That in referring the bottome
carde, you must alwaies (whilst you shuffle) keepe him
a little before, oꝝ a little behind, all the cardes lying vnder-
neath him, bestowing him (I say) eyther a little beyond
his fellowes before right ouer the fore finger, oꝝ else be-
hinde too rest, so as the little finger of the left hand may
meete with it, which is the esset and the readier, and the
better

or Legerdemaine.

better way: in the beginning of your shuffling, shuffle as thick as you can, and in the end throw vpon the stock the nether carde, (with so many more at the least as you should haue preserved for any purpose) a little before or behinde the rest; provided alwaies that your fore finger if the pack be laide before, or the little finger if the pack lye behinde, creepe vp to meete with the bottome carde, and not lye betwixt the cardes, and when you feele it, you may there holde it untill you haue shuffled ouer the cardes againe, still leauing your kept carde below being perfect herein, you may doe almost what you list with the cardes: By this meanes what pack soener you make, though it consist of eight, twelue, or twenty cardes, you may keepe them still together vnseuered next to the nether carde, and yet shuffle them often to satisfie the curious beholders, as for ensample, and for breuities sake, to shew you diuers seates vnder one.

How to deliuer out foure Aces, and to conuert them into foure Knaues.

Make a pack of eight cardes, to wit foure Knaues and foure Aces, and although all the eight cardes must lie immediately together, yet must ech Knaue and Ace be openly scatered, and the same eight cardes must lie also in the lowest place of the bunch, then shuffle them so, as alwaies at the second shuffling, or at least wise at the end of your shuffling the said pack, and of the pack one ace may lye nethermost, or so as you may knowe where he goeth and lyeth, and alwaies I say let your fore said pack, with three or foure cardes more, lye vnseparably together, immediately vpon and with that ace, then bring some speech or other deuise, and putting your hand vnder the cardes to the edge of the table, to hide the account, let out priuily a peere of the second card, which is one of the knaues holding forth the stock in both your hands, and

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shewing to the standers by the nether Card (which is the ace or kept Card) conuerting also y^e head or peece of y^e knaue (w^{ch} is your net: card, with your foure fingers: draw out y^e same knaue laying it boten an y^e Table: then shuffle again keeping your packe whole, and so haue you two aces lying together in the bottoime: & therefore to reforme that disordered Card, as also for a grace and countenance to that action, take off the vppermost Card of the bunch, and thrust it into the midst of the Cards, and then take away the nethermost Card, which is one of your aces, and bestow him likewise: then may you begin as before, shewing an other ace, and in stead thereof lay downe another knaue, and so forth, vntill instead of your foure aces you haue laid downe foure knaues. The beholders all this while thinking that there lye foure aces on the table, are greatly abused, and will maruell at the transfozmation.

How to tell one what Card he seeth in the bottoime, when the same Carde is shuffled into the stock.

Vhen you haue seene a Card p^{ri}uily, or as though you marked it net, lay the same vndermost, and shuffle the Cards as before you were taught, till your Card ly againe belowe in y^e bottom: then shew the same to the beholders, willing them to remember it, then shuffle the Cardes or let any shuffle them, for you know the Cardes already, and therefore may at any time tell them what Carde they saw, which neuertheless would be done with great circumstance and shew of difficultie.

A strange & excellent tricke to holde foure Kings in the hand, and by words to transforme them into foure Aces, and after to make them all blanke Cardes, one after another.

You shall see a Iugler take foure Kings and no more in his hand, and apparantly shew you them, then after some words and charmes, he will throwe them downe before you vpon the table, taking one of the Kings away and

or Legerdemaine;

and adding but one other Card: then taking them by againe and blowing vpon them, will shew you them transformed into blanke Cardes, white on both sides: after vsing charmes againe, throwing them downe as before. (with the faces downeward) will take them by againe and shew you foure Aces, blowing will vpon them, that it may breed the more wonder, which trickes in my minde is nothing inferiour to the rest: and being not knowne, will seeme wonderfull strange to the Spectators, yet after you knowe it, you cannot but say the trick is pretty. Now therefore to accomplish this feate, you must haue Cardes made for the purpose, (halfe Cardes ye may call them) that is the one halfe kings the other part aces, so that laying the aces, one ouer the other, nothing but the kings will be seene, and then turning the kings downeward, the foure aces will be seene: provided you must haue two whole, one whole king to couer one of the aces, or els it will be perceaued, and the other an ace to lay ouer the kings, when you meane to shew the aces: then when you will make them all blanke, lay the Cardes a little looser, and hide the aces and they will appeare all white. The like you may make of the foure trinites, putting vpon them y^e foure fives, and so of the rest of the Cardes: But this can not be well shewed you without demonstration.

Hitherto I haue intreated of the three principall kinds of Juggling, now it remaineth in order to speake of Juggling by confederacy, which is either priuate or publike.

Priuate conspiracy is, when one (by a speciall plot laid by himselfe, without any compact made with others) perswadeth the beholders, that he will suddenly and in their presence, doe some miraculous feate, which he hath already accomplished priuately: as for ensample, he will shew you a card or any other like thing, and will say further vnto you, behold and see what a marke it hath, and then burneth it, and neuertheles fetcheth another like Card, so

mar:

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marked out of some bodies pocket, or out of some corner, where he himselfe before had placed it, to the wonder and astonishment of simple beholders, which conceales not that kinde of illusion, but expect miracles and strange workes.

I haue read of a notable exploit done before a King by a Iugler, who painted on a wall the picture of a dove, and seeing a pigeon sitting vpon the top of an house, said to the King, loe now your grace shall see what a Iugler can doe, if he be his craftes master, & then picked the picture with a knife, so hard and so often, and with so effectfull words, as the pigeon fell downe from the top of the house starke dead, you may imagine how the matter was taken, what woodriving was thereat, how he was prohibited to vse that feat any further, leass he should imploy it in any other kinde of murder. This story is held yet of diuers as canonical, but when you are taught the feat or sight, you will thinke it a mockery and a simple illusion.

To unfold you the mystery hereof, so it is that the poore pigeon was before in the hands of the Iugler, into whom he had thrust a dramme of *Nux vomica*, or some other such payson, which to the nature of the Bird was so extreame a payson, as after the receit thereof, it could not liue above the space of halfe an houre, and being let loose after the medicine ministred, she alwaies resorteth to the top of the next house, which she will the rather doe, if there be any pigeons already sitting there, and after a short space falleth downe, either starke dead, or greatly astonished: but in the meane time, the Iugler vseth words of art, partly to protract time, and partly to gaine credit, and admiration of the beholders.

As with Cardes you may shew seates by private confederacy, so of the other two, that is to wit, with the balls and the money, as to marke a shilling or any other thing, and throwe the same into a riuer or deepe pond, & hauing bid

or Legerdemaine.

hid the shilling before, with like markes, in some other secret place, bid some goe presently and fetch it, making them beleue that it is the very same which you threwe into the riuer the beholders will maruell much at it: and of such feates there may be many done, but more by publike confederacy, whereby one may tell another how much money he hath in his purse and an hundred like toyes.

Of publike confederacie and whereof
it consisteth.

Publike confederacy is, when there is before hand a compacte made betwixt diuers persons: the one to be principall, the other to be assistant in working of miracles, or rather in coloning and abusing the beholders, as when I tell you in the presence of a multitude, what you haue thought or done, or shall doe or thinke, when you and I were thereupon agreed before: and if this be cunningly and closely handled, it will induce great admiration to the beholders, especially when they are before amazed and abused, by some experiment of art; magicks or legerdemaine. I will in briefe set you downe some pretty conclusions, and so I will proceede with other feates in other kindes.

To tell you how to know whether one caste Crosse or
Pile; by the ringing

Lay a wager with your confederate (who must seme simple or obstinate opposed against you) that standing behinde a doze, you will (by the sounding or ringing of the money) tell him whether he cast crosse or pile, so as when you are gone, and he hath phillepped the money before the witnesses who are to be coloned, he must say What is it if it be crosse, or What it is if it be pile, or some other such signe, as you are agreed upon, and so you neede not faile to gette rightly. By this meanes if you haue any inuention, you may seme to doe an hundred miracles, & so discouer a mans thought, or words spoken a far off.

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How to tell where a stolne horse is become.

BP means of confederacy Cuthbert Conycatcher, and Some Swart Rutter, two that haue taken degrees in Whittington Colledge, abused notably the country people: for Cuthbert would hide away his neighbours horses, kine, colts, &c: and send them to Swart Rutter, (whom he before had told where they were) promising to send the parties vnto him, whome he described, and made knowne by diuers signes: so as this Swart would tell them at their first entrance vnto the doze, wherefoze they came, and would say that their horses kine &c. were stolne, but the theefe should be forced to bring them backe againe, and leaue them within one mile (south and by west, &c.) of his house: euen as the plot was laid, and the pack made before by Cuthbert & him. This Cuthbert is esteemed of some, & thought to be a witch of others, he is accounted a confurer, but commonly called a wise man, and are able of themselves, to tell you where any thing that is stolne is, as to build Paule steeple vp againe.

To make one daunce naked.

I hath bene reported of such fellows, and such, that they can doe rare feates, as to make one daunce naked. To the effecting of this, make a pooze boy confederate with you: so as after charmes and words spoken by you, he vnclothe himselfe and stand naked: seeming (whilst he vnderstandeth him) to shake, stampe, and erie, still hastening to be vnclothed, till he be starke naked: or if you can procure none to goe so farre, let him onely begin to stampe and shake &c. and to vnclothe him, and then you may (for reuerence of the company) seeme to release him.

To make a pot or any such thing standing fast on a cupboard, to fall downe thence by vertue of words.

Lett your cupboard be so placed, as your confederate may hold a black Threed without in the courete, behinde

or Legerde maine.

binde some windowe of that roome, and at a certain towrd word spoken by you, he may pull the same threed, being wound about the pot. And this was the feates of Eleazer the Iewe, which Iosephus reporteth to be such a miracle.

Now that we haue spoken of the thre principles artes of Legerdemayne and of confederacy, I will go forward, and touch some fewe ordinary feates, which are pretty, yet not altogether to be compared with the rest; I mean for concept and nimblenes of the hand, yet such as to the ignozant, and those that knowe not the carriage, will seeme strange and wonderfull.

Of Boxes to alter one graine into another, or to consume the graine or corne to nothing.

There be diuers sugling boxes with false bottomes, wherein many false feates are wrought. First they haue a bore couered or rather scoted alike at each end, the bottome of the one end being no deeper then as it may containe one lane of coine or pepper, glewed there vpon: Then vse they to put into y^e hollow end therof some other kind of graine, ground or vnground: then doe they couer it, and put it vnder a hat or candlesticke, and either in putting it thereinto, or pulling it thence, they turne the bore, and open the contrary end, wherein is shewed a contrary graine, or else they shew the glewed end first, (which end they suddenly thrust into a bag of such grains as is glewed already there vpon, and secondly the empty bore.

How to conuey (with words and charmes) the corne conteyned in one Box, into another.

There is another bore fashioned like a bell, whereinto they put so much and such coine as the foresaid hollow bore can containe: then they stop and couer the same with a peece of lether as broad as a tetter, which being thrust vp hard to the middle part or waste of the said bell, will sticke fast and beare vp the coine, and if the edge of the same is ther be wet, it will hold the better: then take

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they the other bore, dipped (as is aforesaid) in corne, and set downe the same vpon the Table, the empty end vppward, saying, that they will conuery the graine therein, into the other bore or bell, which being set downe somewhat hard vpon the table, the leather & corne therein will fall downe, so as the said bell being taken vp from the table: you shal see the corne lying thereon, & the Cripple will be hidden therewith, & couered, & when you vncover the other bore nothing shal remaine therein, but presently the corne must be swept downe with one hand, into the other, or into your lapp or hatt: many seates may be done with this bore, as to put therein a toade, affirming the same to be so turned from corne, and then many beholders will suppose the same to be the Iuglers deuill, whereby his seates and myracles are wrought.

How to pull laces innumerable out of your mouth; of what colour or length you list, and neuer any thing seene to be therein.

AS for pulling of laces forth of the mouth it is now somewhat stale, whereby Iuglers get much money among maydes, selling lace by the yarde, putting into their mouthes one round bottome, as fast as they pull out another, & at the iust ende of euery yarde they tie a knott, so as the same resteth vppon their teeth, then cut they off the same, and so the beholders are double and treble deceaued, seeing so much lace as will be contained in a hat, and the same of what colour you list to name, to be drawn by so euery yarde out of his mouth, and yet the Iugler to talke as though there were nothing at all in his mouth. There are diuers iugling trickes which I am loath to describe for some reasons before alleaged, whereof some are common, some rarer and some desperate: I will therefore shew a few desperate and dangerous iugling knackes,

or Legerdemaine.

knackes, wherein the simple are made to thinke, that a silly Angler with words can hurt and helpe, kill and reuiue any creature at his pleasure: and first to kill any kinde of pulen and make them renine.

To kill a Hen, chicken, or Capon and
giue it life againe.

Take a hen &c. and thrust a naule, or a fine sharpe painted knife through the middelt of the head thereof, the edge toward the bill, so as it may seeme impossible for her to escape death. When she words or incantations, and pulling out the knife, lay otes before her, and she will eate and liue, being nothing at all greued or hurt with the wound, because the braine lyeth so farre behinde in the head as it is not touched, though you thrust your knife betweene the combe and it: And after you haue done this, you may conuert your speech and accions, to the greuous wounding, and recovering of your owne scife.

The naturall cause why a Hen thrust through the head with a Bodkin doth liue notwithstanding.

To eate a Knife, and to fetch it forth
of another place.

Take a knife, and conuey the same betweene your two hands, so as no parte be seene thereof, but a little of the poynt, which you must so bite at the first as nople may be made therewith: then seeme to put a great parte therof into your mouth, and letting your hand slip downe, there will appeare to haue bin more in your mouth, then is possible to be conteyned therein: then send for drinke, or vse some other delaye untill you haue let the said knife slip into your lap, holding both your fists close together as before, and then raise them so from the edge of the table where you sit (so from thence the knife may most priuily slippe doune into your lappe) and in steede of biting the knife, knab a little vppon your nalle, and then seeme to thrust the knife into your mouth, opening the hand next vnto it, and thrust by the other, so as it may appeare to

This is pretty if it be cleanly done.

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the standers by, that you haue deliuered your hands thereof, and thrust it into your mouth: then call for drinke, after countenance made of picking, and daunger &c. lastly, put your hand into your lap, and taking that knife into your hand, you may seeme to bring it out from behinde you, or from whence you list: but if you haue another like knife, and a confederate, you may doe twentie notable wonders hereby: as to send a stander by into some garden or Orchard, describing to him some tree or herbe vnder which it sticketh: or else some strangers heath or pocket &c.

To thrust a bodkin through your head,
without any hurt.

TAke a Bodkin so made, as the haft being hollow, the blade thereof may slip thereinto: as soone as you holde the poynt downeward, and set the same to your forehead, and seeme to thrust it into your head: and so (with a little sponge in your hand) you may wringe out blood or wine, making the beholders thinke the blood or wine (whereof you may say you haue drunke very much) runneth out of your forehead: Then after countenance of paine and greese, pull away your hand suddenly, holding the poynt downeward, and it will fall so out, as it will seeme neuer to haue bin thrust into the hatte: But immediately thrust that bodkin into your lappe or pocket, and pull out another playne bodkin like the same, saying in that conceite.

To cut halfe your nose in sunder, and to heale
it againe presently without any saluē.

This is easily don, howbeit being nim-
bly done it
will deceaue
the sight of the
beholders.

TAke a knife, hauing a round hollow gappe in the middle, and lay it vppon your nose, and so shall you seeme to haue cut your nose in sunder: provided alwaies that in all these, you haue another like knife with-
out a gap to be shewed vppon pulling out of the same, and
words

or Legerdemaine.

words of incantments to speake: Blood also to be,
to laye the wounds, and nimble conueyance.

To put a Ring through your cheeke.

There is pretty knack, which seemeth dangerous to
the cheeke: for the accomplishment whereof, you
must haue two rings of like coulour and quantity, the
the one filed asunder, so as you may thrust it vpon your
cheeke: the other must be whole and conueyed vpon a
sticke, holding your hand therevpon in the middle of the
sticke, delinering each end of the same stick to be holden
fast by a stander by, then pulling the ring out of your
cheeke, cleanly strike it against some part of the stick,
keeping it still in your hand, then pull your other hand
from the stick, and pulling it away, whirle about the
ring, and so it will be thought that you haue put thereon
the Ring which was in your cheeke.

Many other pretty feates of this nature might be here
set downe, as to cut of ones head and to laye it in a plat-
ter. which Jugglers cal the decollation of S. Iohn the Bap-
tist, also to thrust a dagger or bodkin through your gutts
very strangely, and to recouer immediately: after another
way then with the bodkyn before rehearsed, also to draw
a corde through your nose, mouth or hande so sensibly, as
is wonderful to see, alw with many moze, I heresobear
for benities sake. There is a very pretty trick to make
wine or beere, to come out of your browe, or eare, with a
funnell after you haue drunk the same, the which I am
loath to discouer, as not willing to haue all the poore
Jugglers trickes made known at once: there is a way to
make fire to come out of your mouth by burning of tow, e,
all which for reasons before alleadged, I wil here omit to
discouer, But will bie me to another sorte of Jugglers, or
rather cosoners, calling themselves by the name of al-
chimistes, professing themselves learned men, and to haue
the Philosophers Stone, these professors of the mysty or
smokie

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smokie science, studie and last about how to over-reach and cosen the simple, and such as are given to constancies or greedy desire after gaine, with such they insinuate themselves by little and little, professing a shew of honesty and plainnes, untill they are acquainted with their desires, and sound the length of their foote: telling them that they can doe wonders, make silver of copper, and golde of silver. Such a one a while agoe was in Battersey, who conning poore to towne, made some of the towne beleue he had the Philosophers Stone: whereupon, one of the rest beleuing him, desired to be better acquainted with him: insomuch, that he requested him to take a poore bed at his house, and offered him great kindenesse, hoping in time to get some skill of him towards the attaining of the Philosophers Stone: upon a day as this Smith (so I imagine him to be) and beggerly Artificer were together, desired him of all loues to impart to him some of his learning, assuring him, if it lay in his power to doe him a pleasure, he should not faile, protesting that both his purse and himselfe were both at his command: Whereupon, to be short, my Gentleman at the first was somewhat scrupulous, yet at the earnest request of his new friend, did at last condescende, charging him to be secret in what he should disclose vnto him. The Smith tooze to be silent: then my reasoning copelmate instructs him as followeth.

In the month of Iuly, search for the seede of fearnē, which must be first and principall matter of working this, and effecting this hidden secret, and qd. he. if you had but an ounce of this fearnēseede, thou shalt be made for euer, for it is very hard to finde: hereupon he gets by the next morning (for it was about the same time of the yeare which he prescribed him to search for this inestimable seede) and lookes very tilligently about the heath, (where some of fearnē grows: but hauing) spent most
part

or *Legerdemaine.*

part of the day in searching and looking, his backe ready to cracke with stooping, and his throte fard with dust, for want of small beere, so that the poore Smith was ready to faint for want of swete: by chance one of the towne came by, and seeing him search so diligently vp & downe, and could not guesse for what, asked him what he sought for so busily? He quoth the Smith, for a thing that if I could finde, I should be made for euer: why quoth the fellow what I prethee ist? He quoth the Smith I may not tell you: not tell me quoth the fellow, why what ist? I prethee tell me: at last, at the earnest entreaty of the fellow, the Smith told he looked for fterne seide: with that the fellow laughed a good, and asked him who willed him to looke for that: that did he. Esch quoth the Smith, and if I can but finde one ounce of it, it would be of much worth: worth quoth the fellow, he that set thee to looke for that was a foole and thou art an Ass, for there was neuer any fterne seide as yet sene: therefore get thee home to thy forge, for he makes but a foole of thee: at this the Smith was blanke, and got him home to his anvil: but how the Smith and the Alcumister, agreed vpon the reckoning for his cosening him, I meane not here to deliver: but this I bring in by the way, to shew that their art is nothing but deceit, and themselves coseners, which by two pretty tales I will declare vnto you,

How an Alcumister cousoned a priest.

Chaucer in one of his *Canterbury tales*, rehearseth this tale of a cousoning Alcumist: espying on a day a couteous priest, whose purse he knew to be well lyned: assaulted him with flattery and kinde speech, two principall points belonging to this art: at length he borrowed money of this priest, which is the third part of this art, without the which the professors can doe no good, nor endure in good estate: then he at his day repayed the money, which is the most difficult point in this art, and a rare

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experiment: finally to requite the priests curtesie, he promised vnto him such instructions, as therby within short time he should become infinitely rich, and all through this art of multiplication: and this is the most common point in this science, for herein they must be skilfull befoze they be famous or attaine to any credit: the Priest disliked not his proffer, especially because it tended to his profit, and embraced his curtesie: then the soole-taker bad him send forthwith for thre ounces of quicke-siluer, which hee said he would transubstantiate (by his art) into perfect silver: the Priest thought nothing of deceit, but with great ioy accomplished his request.

And now forthwith goeth this tolly Alcumist about his busines, and worke of multiplication, and causeth the Priest to make a fire of coles, in the bottoms whereof he placeth a crocket, and pretending onely to helpe the Priest to lay the coles handsomely, he loyeth into the middle ward or lane of coles, a beechen cole, within which was conueyed an ingot of perfect silver, (which when the cole was consumed slipt down into the crocket, that was I say directly vnder it. The Priest perceaued not the fraud, but receaued the ingot of silver, and was not a little ioyfull to see such certain successe proceed from his own handy worke, wherein could be no fraud (as he surely conceaued) and therefore very diligently gaue the knaue forty pounds, for the receipt of this experiment, who for that summe of money, taught him a lesson in Alcumistry, but he neuer returned to heare repetitions, or to see how hee profited.

A merry tale how a cosoning Alcumist deceaued
a country Gentleman.

A Gentleman in Bent of good worth, not long thence was overtaken by a cosoning knaue, who professed Alcumistry, Iugling, Witch craft, and coniuration, and by meanes of his companions and confederates, found the

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the simplicitie and abilitie of the said Gentleman, & learnt his estate and humors to be convenient for his purpose, and at last came wooing to his daughter, to whom hee made loue cunningly in words, though his purpose tended to another end: and among other illusions and tales, concerning his owne commendations, for wealth, parentage, inheritance, alliance, learning and cunning, he boasted of the knowledge and experience in Alchymistry, making the simple Gentleman beleene that he could multiply, and of one Angell make two or thre, which seemed strange to the Gentleman: insomuch as he became willing enough to see that conclusion: whereby the Alchymister had more hope and comfort to attaine his desire, then if his daughter had yeelded to haue married him: to bee short, he in the presence of the said Gentleman, did include within a little ball of virgins ware a couple of Angells, & after certaine ceremonies and coniuiring words, he seemed to deliuer the same vnto him, but in truth, through Legerdemaine, he conveyed into the Gentlemans hand, another ball of the same scantling, wherein were inclosed many more Angells then were in the ball which he thought he had receaued, Now (to say sooth) the Alchymister bad him lay by the same ball of ware, and also his certaine ceremonies, (which I thought good heere to omit) and after certaine daies, houres, and minutes, they returned together according to the appointment, and found great gaines by multiplication of the angels, insomuch that he being a plaine man, was heereby perswaded that he should not onely haue a rare and notable good sonne in law, but a companion that might helpe to ad vantage to his wealth much treasure, and to his estate great fortune and felicity: and to encrease this opinion in him, as also to winne his further fauour: but especially to bring his cunning Alchymistry, or rather his leud purpose to passe, he tolde him that it were folly to multiply a pound of gold,

The Art of Juggling,

When as easily they might multiply a million, and therefore counselled him to produce all the money he had, or could borrow of his neighbours, and freendes, and did put him out of doubt, that he would multiply the same, & redouble it exceedingly, even as he saue by experience how he dealt with the small somme before his face: this Gent. in hope of gaines and preferment, consented to his sweete motion, & brought out and layd before his feete, not the one halfe of his goodes, but all that he had, or could make or borrowe any manner of way: then this Juggling Alchimister hauing obtayned his purpose, soulded the same in a ball in quantity far bigger then the other. And conuaying the same vnto his bosome or pocket, deliuered another Ball (as before) in the like quantity, to be reserved, and safely kept in his chest, whereof (because the matter was of importance) eyther of them must haue a key, and a severall lock, that no interruption might be made to the ceremony, or abuse by either of them in destrubing eche other. Now forsooth the circumstances, and ceremonies being ended & the Alchimisters purpose thereby performed, he told the Gent. that vntil a certen day and hower limited to retorne, either of them might imploye themselves about theire busines, and necessarte affaires, the Gent. to his busines, and he to the city of London. And in the meane tyme the Gould should multiply, But the Alchimister (be like) hauing other matters of more importāce, cam not iust at the hower appoynted nor yet at the day, nor with in the yere, so as althoug it were som what, against y^e Gent. conscience to violate his promise or break the league yet partly by the longing he had to see, & partely the desite he had to enioy the frute of y^e excellent experiment, hauing for his own securitie (& the others Satisfaction, some testimonie at the opening thereof, to witnes his sincere dealing, he bzake by the coffar, & loe, he soone espied the Ball of ware which he himselfe had layd vpp there with his owne handes, so as
he

or Legerdemaine.

he thought, if the hardest should fall, he should finde his principall, and why not as good increase now, as of the other before? But alas, when the waxe was broken and the meltall discouered, the gould was much abased and became perfect lead.

Hitherto haue I spoken somewhat of the knauerie of Alcumistrie, now I will conclude with a pretty dialogue that Petrarke a man of great wisdome and learning, and of no lesse experience, hath writtten who as in his time, sawe the fraudulent fetches of this compassing craft, so hath there bin no age, since the same hath bin broached, but that some wise men haue smelt out the euill meaning of these shifting marchants, and betrayed them to the world.

Francis Petrarke, (I say) treating of the same matter, in forme of a dialogue, introduceth a deciple of his, who fancied the foresaide profession and practise, speaking on this manner.

Decip. I hope for a prosperous success in Alcumistrie.

Pet. It is a wonder from whence that hope should spring, fith the fruite thereof did neuer yet fall to thy lotte: nor yet at any time chance to another, as the report commonly goeth, that many rich men, by this vanity and madnes, haue bin brought to beggary, whilst they haue wearied themselves therewith, weakned their bodies, and wasted their wealth, in trying of conclusions: to make gould in gender gould.

Decip. I hope for gould according to the workemans promise.

Petra. He that promised the gould, will runne away with the gould, and thou neuer the wiser.

Decip. He promiseth me greate good.

Petr. He will first serue his owne turne, and releue his priuate poverty, for Alcumisters are a beggerly kinde of people, who though they confesse themselves bare, and

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needie: yet wil they make other rich, and wealthie, as though others pouertie did molest, and greue them more then their owne, so far the wordes of petrarke.

Albert in his booke of mineralls, reporteth that Auicen treating of Al'cumistrie: saith, Let the dealers of Al'cumistrie vnderstand, that the very nature of things, can not be changed: but rather made by arte, to resemble the same in Hew, and likenes: so that they are not the very thing indeede, but seeme so to bee in appearance: As Castles and Towers doe seeme to be built in the ayre, whereas the representations there shewed, are nothing else, but the resemblance of certaine obiects belowe, caused in some bright, and cleere cloude: when the aire is voyde of thicknes, and grossenes, a sufficient prooofe hereof may be the looking-glasse: and wee see (saith he) the yellowe springe cullout layde vpon red, seemeth to be gould.

Thus much for the fond, and vaine arte of Al'cumistrie, I will now drawe to an ende, leauing to speake of the innumerable charmes of coniurours, bad Whisttons, lewd Surgions, melancholy Witches, and cosoners, especially for such: as bad Whisttons and Surgions, knowe not how to cure: as against the falling euill, the biting of madde doggs, the stinging of a Scorpion, the tooth-ache, for a woman in trauell, for the kings euill: to get a thorne out of any member, or a bone out of ones throte: for sores eyes, to open locks, against spirits: for the botts in a horse, for slower wines, and diuers others.

There are also diuers booke impzinted, as it should appeare by the authoritie of the Church of Rome, wherin are conteyned many medecinall prayers, not only against all diseases of horses, but also for every impediment, and fault in a horse, in so much as if a horse fall in the middle of his iorney: there is a prayer to warrant your horses horse so as it shall not breake, how farre soener he be from the smythes forge: But these of all the rest are the fondest toys,

or Legerdemaine.

toyes, that ever were deuised, therefore we will passe them ouer, and yet how many in these dayes are addicted to the beleefe of these charmes it is incredible, I will giue you a taste of two or thre, because you shall see the foolery of the rest.

A Charme to be said each morning by a Witch fasting, or at least before she goe
abroade.

The fire bites, the fire bites, the fire bites : hogs turde ouer it, hogges turde ouer it, hoggs turde ouer it. The father with thee, the Sonne with me, the holy Ghost betweene vs both to be, thise, then spitt ouer one shoulder, and then ouer the other, and then three times right forwarde.

An olde womans Charme wherewith she did much good in the cuntrie and grew famous thereby.

An olde woman that healed all diseases of cattell (soz the which she neuer tooke any rewarde but a penny and a loafe) being seriously examined, by what words she brought these things to passe, confessed that after she had touched the sick creature, she alwaies departed immediately saying.

My loafe in my lap,
My penie in my purse :
Thou art neuer the better,
And I am neuer the worse.

A slouenly Charme for sore eies.

The Deuill pull out both thine eies,
And *erish* in the holes likewise.

A miller that had his eies stole by night, made mone to the priest of the parish, who indeede was the parishall of the theenes that stole the eies, Sir John willed him to be quiet, soz said he I will so curse the theenes, and their adherents with bell, booke, and candle, that they shall

spel this word backward and you shall see what a slouenly charme this is *erish*.

The Art of Iugling,

Shall haue small ioy of their fish, and therefore the next sonday Sir John gotte him vp to the pulpit with his surplis on his back, and his Gols about his neck, and pronounced these words following, in the audience of the people.

All ye that haue stolne the myllers Eeles

Laudate Dominum in cœlis:

And all they that haue consented therunto

Benedicamus Domino.

By this little you may plainly perceane the soppery of the Church of Rome, who hould such toyes as authenticall, and also there knauery to make the people beleene, lies for truth, and falschod for honestie, Wearing them in hand, as in this, so in all the rest, with blindness, and ignorance but hereof ynoughe.

And now to conclude, lett vs backe againe with one pretty knack, which is held to be meruillous and wonderfull. And that is to make a horse tell you how much money you haue in your purse: and I reade of a pretty story of an asse at Memphis in Egypt, that could doe rate seates, among other Iugling knackes, there and then bled: there was one that tooke paynes with an asse, that he had taught him, all these qualitties following, and for game he caused a stage to be made, and an assembly of people to meete, which being downe in the manner of a play, he came in with his asse, and sayde: The Sulcan hath great needs of asses, to helpe to carry stones, and other stuffe towards his great building which he hath in hand: the asse immediately fell downe to the ground, and by all signes shewed himself to be sick, and at length to giue vp the ghost, so as the Iuggler begged of the assembly money towards his asse, and having gotten all that he could, he saide, now my masters you shall see mine asse is yet aliue, and both but counterfett, because he would haue some money

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money to buy him pꝛouender, knowing that I was pꝛize
and in some neede of reliefe: whereupon he would needs
lay a wager that his asse was alive, who to surer mans
saying was that he dead: and when one had lode money with
him thereupon, he commaunded the asse to arise, but her
lay still as though he were dead: then did he beate him
with a Cudgell, but that would not serue the turne, but
till he had addressed his speech to the Asse, saying as be-
fore in open audience, the Sultane hath commaunded that
all the people shall ride out to morrow, and see the tri-
umph, and that the faire Ladies will ride vpon the fairest
Asses, and will giue notable pꝛouender to them, and every
Ass shall drinke of the sweete water of Gyng: and there-
fore the Asse did presently start vp, and aduance himself ex-
ceedingly, hee quoth his master, vnto I haue wonne: but
in truth the Spaine hath borrowed my Asse for the vse of
the most-favoured witch his wife: and thereupon imme-
diately he hung before his eares and halkeed vnto the right,
although he had bene sturke lame: then said his Ma-
ster, I perceiue you haue young pretty wenches: at
which the asse looked vp as it were with a ioyfull chere,
and then his master bad him chuse out one that should
ride vpon him, and he ran to a very handsome woman, and
touched her with his head.

Such an one is at this day to be seene in London, his
master will say, surn, heere be others Gentleman, that
haue business things, and they desire say that thou canst
tell them things of their labors they are of their craft,
pꝛoother then thy cunning, and tell them: then heere he
doth a shewethim as a glasse that he hath taken from
the pꝛactise before, and bids him giue it the right pꝛower,
which the pꝛower pꝛactise doth: and when other pretty
fatted shewethim with: and some of these pꝛactises the
shewethim with: and some of these pꝛactises the
shewethim with: and some of these pꝛactises the

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to learne the same: and note that all the leares that this
hoise hath, is altogether in numbering: as for ensample,
if his master will aske him how many people there are in
the room: the hoise will patte lastly his foote so many
times as there are people: and make the eye of the hoise
euer alwaies upon his master, and as his master moves,
so goes he or stands still, as he is brought to it at the
sides: as for ensample, his master will throwe you three
dice, and will bid his hoise tell him many you or he hath
throwne, then the hoise pawes with his foote while the
master stands thus still: then when his master sees he
hath pawed so many as the first dice shewes it selfe, then
he lifteth up his handes and cries allerie: then he bids
him tell what is on the second die, and then of the third
die, which the hoise will doe accordingly, still pawing
with his foote until his master cries he hath pawed y-
nough, and then cries which the hoise marking, will stay
and leane pawing. And next, that the hoise will paw and
hauke so times together until he shall be desired: and
note also that nothing can be done, but his master
must first know, and then his master knowing, the hoise
is ruled by him by signes. Which if you marke at any time
you shall plainly perceave.

Now that we are come to our iournies end, let vs sit
downe and looke about vs, whether we are all forines
of one father, if there be no knowes among vs? St. Boni-
face light me the candle. Who doe I see? what the laste
lad of the Pyret, that will bene beares, and ride his gol-
den ste to vnto barbe will haue his wille. But say, be-
lady st. you of all the rest are most welcome, what how
duty your stomach after your carroling banquet? what
gylde upon gylde, egges upon egges, and sack upon sack,
at these pences by the faith of my bodye I pray you multiplye
vnto for a hot kitchen against you growe after, if you want
to

or Legerdemaine.

to liue my yeares : but happy the father that begot thee,
and thise happy the Purie that suckred such a toward
yonker as thy selfe : I know thy vertues aswell as thy
falle, thou hast a superficiall twang of a little something:
an Italian rihald can not vomit out the infections of the
world, but thou my pretty Iuuinall, an English Horrell-
lozrell, must lick it vp for restoration, & putrifie the gentle
brother ouer against thee, with the vilde impostumes of
thy lewd corruptions : God blesse good mindes from the
blacke enemy say I : I know you haue bene pying like
the Deuill from East to West, to heare what newes : I
will acquaint thee with some. & that a secret distillation
befoze thou goest. He that drinketh oyle of prickes, shall
haue much a doe to auoyd fittrope of roses: and he that ea-
teth nettles for pponender, hath a priuiledge to pisse vpon
lillies for litter. I psethe swete natures darting, insult
not overmuch vpon quiet men: a worme that is troden v-
pon will turne againe, and patience loues not to be made
a cart of Croyden. I doe begin with thee now, but if I see
thee not mend thy conditions, Ile tell you another tale
shortly: thou shalt see that I can doot, I could bring in my
Authoꝝ to tell thee to thy face, that he hath found a knave
in grose, of thee: but I can say, I haue found thee a foole
in retaille : thou seest simplicity can not double, noꝝ plains
dealing cannot dissemble, I could wish thee to amend thy
life, and take heed of the Beadle.

Vale qui rediculo se hac legeris.

FINIS.